March 6
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I. PETER 3 : 15).

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TRUE CONCEPTION OF GOD GAINED THROUGH REVELATION TO JOSEPH SMITH.*

ELDER MELVIN J. BALLARD.

ON THIS very important Sunday, we are met to worship the Lord, and to consider the things He has done for us, and the requirements which He has made upon us, many of which perhaps we have not yet complied with.

This Sunday happens to be the one hundred and eighteenth anniversary of the birth of the Prophet Joseph Smith, and the day after to-morrow, the whole Christian world will be celebrating another anniversary, the supposed birthday of Jesus Christ, the Son of God. One hundred eighteen years ago to-day, there came into the world a great character, long held in reserve, a tried and tested son of our Father, sent in the particular time when his services would be needed, who found his mission, which was to be an instrument in the hands of the Lord in the re-establishment of the Church of Jesus Christ in the world again, to resuscitate for the world the true conception of God the Eternal Father, and of His Son, Jesus Christ.

The Latter-day Saints take second place to no people in the world in their regard for the prophets of the Lord, for the apostles of Jesus Christ, and for the scripture which they have left us. The Latter-day Saints firmly believe in the ministry and mission of these servants of the Lord; and yet, no man has ever contributed more to glorify the mission and ministry of Jesus Christ than did Joseph Smith, the "Mormon" prophet. His life and his labors were devoted exclusively to the glorifying of the Man of Calvary. He was uniquely equipped to do the work. He

*Address delivered in the Tabernacle, Salt Lake City, Sunday, December 23rd, 1923.

was chosen from beforehand, for we believe that not only were the prophets of old selected before they were born to be prophets unto the world, but prophets in modern days are also held in reserve and appointed to come in their time. And so, Joseph Smith, because of his previous experiences, his faith and devotion, the powers and the gift of inspiration that were upon him, was chosen to be the prophet of the great latter-day dispensation.

We do not claim that Joseph Smith was a perfect man; neither do the Latter-day Saints worship him. We love him because God honored him. We love him because he loved his fellow-men, and he gave his life to establish the doctrine which we hold as sacred and true. And so we love him, perhaps, as much as a mortal man ever was loved by a people, but we do not worship him. We worship his Father, God, our Eternal Father, and we worship Him in the name of Jesus Christ, His only Begotten Son.

Joseph Smith did not, out of superior wisdom which he had, or because of his great learning, nor his deeper insight into the scriptures, excell the men of his generation or the generations that preceded him, in magnifying and in glorifying the mission and the ministry of the Lord Jesus Christ. He was qualified by heaven to accomplish the great work of setting before the world once again a true conception of the Father and of His Son, and of the Gospel which the Son introduced in the meridian of time.

I once had a conversation with a minister of the Gospel, who thought I was rather presumptuous by making such positive declarations with reference to certain of the great fundamental doctrines that lie at the foundation of the Christian creed—the Father, the Son and the Holy Ghost, and kindred subjects connected with that great, and to the world mystifying problem, which by the way, to-day is distracting many of the Christian denominations. It is most fitting that the Latter-day Saints should pause to observe the great things that have come to us from this modern prophet on the subject which is just now of great interest to many of the great religious denominations in the United States.

There are two groups within many of these leading denominations. One is called the "modernists," who cast aside the belief that the Bible is the very word of God, who deny the literal resurrection, who deny the divine birth of Jesus Christ. And on the other side, are the "fundamentalists," who adhere to the scriptures as the very word of God; and the argument has been carried forward now for several months past and in one of the denominations is reaching the height of its discussion but a presiding bishop in that denomination has asked both sides to declare an armistice pending the holiday season, that they might go through the celebration of the birth of the Redeemer into the world without contention and strife and bitterness; that they suspend all further discussion until this season is passed, when undoubtedly the question will be re-opened.

The problems that are to-day dividing the great Christian denominations have been settled by this man Joseph Smith, and as a result of these revelations from the Lord to him, Latter-day Saints have no such schism or division within their ranks on these vital problems.

Joseph Smith, however, I just observed, did not settle these questions because of worldly learning, but we do speak with positiveness, as I was doing to the minister to whom I have referred, who thought it was very presumptuous for the Church of Jesus Christ of Latter-day Saints, being one of the youngest churches in the world, to be so positive and so sure. He thought we ought to listen to older denominations, he claiming to belong to one that had been studying these problems for three hundred years before our Church came into existence; and then he propounded this problem to me; said he:

"If you had a certain problem to solve, and would give it to one boy to-day, and another to-morrow and another the third day, and another the fourth day, and so on until you finally reached your tenth day and your tenth boy and gave the same problem to each one of them, one has been studying it one day, one two days, one three days, one four days, and so on, until one has been studying it ten days. Now," said he, "who knows most about that problem, the boy who has been studying it but one, or the boy who has been considering it ten days?"

I remarked, all things being equal, of course, the boy considering it ten days ought to know more about it.

"There you are," he said, "that is our position. You are a one-day student and we are a ten-day student of these problems."

I asked this further question of him: "Supposing the boy who had been studying the problem for one day had a visit from a professor, and for five minutes, in a very clear and lucid manner, he should elucidate the problem and its solution. Now who knows more about the problem?"

"Oh," said he, "of course under such circumstances as that, the boy who has had the visit from the professor would know infinitely more about it than the boy who has had no assistance."

I said, "That is our position exactly. Not because of our long study of this question, nor because of our great intelligence, but because we have had a visit from one who knows all about the problem, do we speak with authority, for during the few moments that Joseph Smith stood in the presence of the Father and the Son in the sacred grove, he learned more about the Father and about His Son, Jesus Christ, than all the philosophers and professors of religion of all the ages ever have, or ever will know, except they shall have a like privilege and opportunity."

So we speak with positiveness upon these subjects, and yet we hope with tolerance; but we know whereof we speak, that we do declare the truth. And so, because of these manifestations and

revelations to the Prophet Joseph Smith, we have a clear conception of the mission of Jesus Christ.

You will recall that the Savior labored over three years in the ministry, and undoubtedly preached hundreds of sermons and yet, we have but a fragment of them. If all that we have as having come from Jesus Christ as it is found in the New Testament, were compiled together into one consecutive story, and the duplicate of the story as it appears in the Gospels eliminated, and there be but one story, it would be reduced to but seventeen pages of the New Testament, which could be read in an hour and fifteen minutes—but one sermon. What of the balance? It never was recorded, and never has reached us, and yet it is vital,—vital to the understanding of the men of that generation, and equally vital to our understanding.

Likewise, concerning the addresses and epistles of the Apostles, only a fragment of them has reached us, and hence, because of the lack of knowledge, there is a confusion upon those things that are called fundamental and vital—the ceremonies and ordinances of the Gospel, the plan of the organization of the Church, the theological questions that have to do with man's proper understanding of his relationship to Deity. The mission and the ministry of Joseph Smith was therefore, to restore to the earth that which Jesus Christ and His Apostles once gave, and is lost to the world, and without it there will never be a solution of the problems that are now dividing Christianity.

Therefore, the two volumes, the Book of Mormon and the Doctrine and Covenants, are the revelations of the Lord Jesus Christ to Joseph Smith, clarifying the problems that now distress men, setting clearly before the world who Jesus Christ is, who His Father is, and what our duty is towards our Father in heaven and His Son, Jesus Christ. That being true, I glorify the name of my Father, that He has been so merciful as to choose another one to speak for Him, to resuscitate for me and for this generation a clear knowledge and conception of God the Eternal Father and His Son, Jesus Christ.

Joseph Smith, because of these revelations, reached beyond the veil. He informs us that Jesus Christ did not have His beginning with the birth in the manger, over nineteen hundred years ago. No! long ages before that, we are taught by modern revelation, that Jesus Christ lived; indeed, He was with the Father from the beginning, the First Begotten of the Father in the spirit, and that long before even the foundations of the earth were laid, He had ascended unto the powers of Godhead, so that he had creative power. Indeed, that which John taught and which men have not clearly understood is made clear by the teachings of the modern prophet, Joseph Smith, that "in the beginning was the Word, and the Word was with God, and the Word was God," and that by the Word was the world made, and the Word was

made flesh and dwelt among us and that this Word is the Lord Jesus Christ, the expression of the Father, His very Son, and that through His Son, as revealed through the Prophet Joseph, worlds without number did our Father in heaven create, and by His Son, the very Son who created this world, His Son Jesus Christ, made He them, and they are known to Him.

But to us only the history of this earth is given and yet the veil was lifted far enough for Joseph to see that this great character, Jesus Christ, had attained to the powers of Godhead before His birth into the world. When He was criticized by the Jews for having worked on the Sabbath day, He said that He was "Lord of the Sabbath." What did He mean? He was merely emphasizing the truth I have just declared, that He, indeed, labored and rested, and because He completed His work in six great periods, the seventh period was hallowed and made sacred, and His Father came and looked upon the work and declared it was good.

How beautifully the truths of "Mormonism," so-called, harmonize with the established truths of science, for science cries out against the misconceptions of religionists who would have the earth made in six days of twenty-four hours each, and out of nothing—a few thousand years ago. The modern Prophet, Joseph Smith, lifts the vision of man until he can see something of God's way and manner of doing things. Peter undertook to try to enlarge man's view by saying that time with God is not like it is with man, for a thousand years with man is as but a day with the Lord. He did not mean to say it was exactly a day, he meant to enlarge man's view.

And also the "Mormon" prophet, Joseph Smith, stated that the world was not made out of nothing, but it was made out of the eternal elements that already existed, that they were organized and brought into being and existence by the Lord Jesus Christ, the Son of God, under the appointment given Him by His Father who rules in the midst of the mighty universe and that in certain periods of time, each of which may have consumed a million or more years, each successive step in the creation was pursued until finally the work was accomplished and the children of our Father began to come to the earth, and that all during the period from the days of Adam until now, the Individual who represented the Father, who was spokesman for the Father, was and is this same Jesus Christ, selected, as the scriptures indicate, to be the Lamb to be slain, even before the foundations of the world. And so He was known in the olden days very generally as Jehovah, and came ultimately into the world even as the scriptures tell us.

One of the great questions that the world is concerned about, and is in confusion over, is as to whether or not His was a virgin birth, a birth wherein divine power interceded. Joseph Smith

made it perfectly clear that Jesus Christ told the absolute truth, as did those who testify concerning Him, the Apostles of the Lord Jesus Christ, wherein He is declared to be the very Son of God. And if God the Eternal Father is not the real Father of Jesus Christ, then are we in confusion, then is He not in reality the Son of God. We declare that He is the Only Begotten of the Father in the flesh.

(TO BE CONTINUED.)

STEINMETZ AND THE TECHNIQUE OF DYING.

THE death of Charles P. Steinmetz has been almost as significant as his life. Taken almost without warning, the appraisal of his estate has shown not even enough to pay the few modest bequests that he had in mind for his intimates. Able to have amassed a fortune of almost any size, Steinmetz contented himself with the bare requisites for his home and his laboratory. He wasted nothing, either by extravagance or hoarding. He gave his spirit back into the hands of the God in whose existence he had so remarkably expressed his belief a few months ago, and he left none of life's baggage behind. It was a magnificent finish to a pre-eminent life.

It begins to look as though we needed a new technique of dying. Our civilization is constantly increasing the amount of impedimenta which a man can carry to his last bivouac, and the problem of breaking camp for the final march grows apace. Wesley used to boast that his Methodists knew how to die. They did. But there are plenty of signs that a new lesson in the art of dying is needed by the heavy-laden of this generation.

Some of our millionaires have offered a technique based upon philanthropic bequests. Carnegie set the pace; princely benefactions have followed so thick that we now take them almost for granted. We editorialize against the millionaire who dies without leaving a goodly portion of his millions to some public cause. Yet there is an increasing suspicion of the adequacy of this, a suspicion that found voice last summer when the will of a man of great wealth contemptuously declared that he wished none of the post-mortem adulation sought by those who follow this mode.

A good deal wiser are those who do their own distributing. Here, perhaps, rather than in the previous group, should Mr. Carnegie be mentioned. With him stands Mr. Rockefeller and a growing company of men—of whom Mr. Ford may perhaps yet be accounted one—who are ready to undertake personally the responsibility for putting back into society a large portion of the money which they have accumulated from society. However, even here there are difficulties. Mr. Rockefeller is said to have

called the wise giving away of money the most difficult thing in the world, and the recent death of Mr. Stewart, in California, is another reminder that a man of small vision may, even when he gives his money away during his own lifetime, produce nothing much but trouble.

Steinmetz brings a new suggestion. He proposes that no man take from society more than he requires for his immediate needs. Let him house and clothe and feed himself and his family; let him take enough to make possible unhampered service for society. For the rest, let him take no thought, and certainly let him never waste himself in piling up. Whatever other power, financial or otherwise, flows out of his work, let it go back immediately and directly where it will produce for the public good. It sounds almost like the revolutionary proposals that a crowd of peasants, sitting on a Galilean hillside, heard one day.

There was a tremendous value to Steinmetz in his theory. He lived and he died one of the freest men on earth. He was free in his body and free in his mind. In the land of larger freedom to which he has gone, he came with the marks of accredited citizenship already upon him. There is a value for the rest of us. Even the Chicago *Tribune*, rampant organ of realistic materialism, was shocked to attention by Steinmetz's passing. "Steinmetz Left Estate of Fame" it headlined, thus recognizing the significance of the event, while showing its inability to appraise it. For Steinmetz left a lot more than fame.

This whole question of the rewards of society and our methods of accounting with society is coming closer and closer to an issue. Two boys in an agricultural college in Iowa conceive the idea of packing a bit of ice cream within a chocolate cake; as the inventors of Eskimo Pie they reap a fortune in a single year. A man evolves a soft collar without seams, which he markets at a price that makes him, in three years, many times a millionaire. A couple of doctors discover a treatment that will save humanity from the terrors of diabetes, and make it available to the poorest as well as to the wealthy. Steinmetz harnesses immense and unknown forces to do our bidding, and dies with empty hands.

Society is going to call for a new technique of living, and of dying. We are inclined to believe that it will be much the same as that of Steinmetz, whose idea came in the first place from Another.—*The Christian Century.*

RESOLVE that whatever you do, you will bring the whole man to it; that you will fling the whole weight of your being into it; that you will do it in the spirit of a conqueror, and so get the lesson and power out of it which come only to the conqueror.—SUCCESS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MARCH 6, 1924.

EDITORIAL:

THE LATTER-DAY SAINTS' MESSAGE.

A FEW days ago, a Roman Catholic called at "Durham House," the headquarters of the European mission, ostensibly to convert the two young Elders who received him, that the Church of Jesus Christ of Latter-day Saints is a usurper of the power and authority of God. This man was very much concerned because a Gospel tract had been left at his door by a young lady member of the Liverpool Branch Tracting Society. To him it was little short of an insult to think that the Church of Christ should so far presume as to attempt a conversion of a Roman Catholic, or anyone else, for that matter. He reached the crux of his objection when in a moment of suppressed fury he asked, "Who is the author of this tract?"

The answer given him by the Elders was, "Charles W. Penrose."

"And by what authority does this man, Charles W. Penrose, assume to write a treatise on the Gospel of Christ?" he further questioned, confidently expecting that the two Elders would be compelled to acknowledge that the authority possessed by the Church of Jesus Christ of Latter-day Saints is derived from some obscure passage in the Bible or from the Catholic Church.

To his surprise, he learned that Authority in the Church of Jesus Christ of Latter-day Saints is of direct transmission from God through His servants who held the keys to the Priesthood in former dispensations. The visitor was then given the reason why the Church of Christ is sending its missionaries forth to all the world; why the Church "presumes" to convey its message even to Christians.

No doubt, the caller at "Durham House" represents but a general impression prevalent throughout Great Britain. He is but one of many who are wondering why "Mormon" Elders persist upon "invading" these shores. This gentleman has long since disbelieved the scurrilous lies that hired calumniators have concocted against a noble people; but, aside from his objections to "Mormon" activity because of the presumed absence of authority among the Latter-day Saints, he is at a loss to realize why members of the Church will spend their time and their means for spreading the Gospel, as they have it, in a Christian land.

To a world which has never practiced the principles laid down

by Jesus Christ, perhaps the missionary system of the Latter-day Saints is an enigma; people cannot comprehend that young men and young women will leave their homes and at their own expense devote two or three years, without hope of material profit, that they may carry a message to mankind. But strange though it may appear to some, yet such is the case. The members of the Church of Christ have a message for a dying world, and inspired by a love for their fellow-men, those members are proclaiming that message—the same glad tidings of peace and service which the angel announced to the shepherds in that Judæan country some nineteen hundred years ago.

The Latter-day Saints believe that there is not a man worthy of the name who has not something which he can impart to his neighbors—something, not of a material nature, but something that will inspire others to a better life, to a fuller measure of their creation. How great then is the message which the Church of Christ has, for its message is from the only perfect Man the world has ever beheld! Though it is a source of genuine happiness to have persons accept of that message and in token thereof enter into a covenant with the Author of it through the waters of baptism, yet the Church of Christ is not concerned, primarily, in gaining new converts. To teach men a better plan of life, to inspire men with principles of practical Christianity is what motivates the members of the Church of Christ. Once a man has made a habitual practice of Christ's teachings, he will soon learn of the requirements which his Maker has set out for him, and through his humility will be led to enter into a covenant with Christ by joining His Church.

One anti-"Mormon" writer has seen the true force of the teachings of the Latter-day Saints, for he says, "The only way to meet the 'Mormon menace' is (1) a better understanding and treatment of the Bible, in the light of our modern knowledge; and (2) a nobler approximation, on the part of 'all who profess and call themselves Christians,' to the Christian ideal of character set before the Philippians by the first great missionary of Christ's true Gospel:

"'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.'"

What an admission! A modern divine advocates that the way to suppress "Mormonism" is by "a nobler approximation to the principles of Christ!" Perhaps he does not realize that he quotes the scripture which inspired the thirteenth Article of Faith! In effect, this writer admits what the Latter-day Saints contend—

that the world needs to be taught the principles of true Christianity.

And true Christianity is the message the Latter-day Saints are preaching—that we may "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

G. Martin Hopfenbeck.

TRIBUTE TO UTAH BOY SCOUTS.

"Utah is setting standards for the whole country; Utah is repeating history. Just as she developed the early scouts—the great heroes of pioneer days—so now she is raising up boy scouts, caught by the same spirit of enterprise, the same spirit of adventure. It is the pioneer spirit, the holy crusade of olden days applied to the youth of this later age."

This is the tribute paid to Utah by Dr. Fisher, assistant chief scout executive of the United States, en route east after visiting scout councils in Salt Lake City and Logan during his recent official visit. Continuing, Dr. Fisher says in his communication addressed to Salt Lake Boy Scout officials:

"The 'Mormon' church is the largest factor in this splendid achievement. She it is that is furnishing men, vision and ideals to the young men throughout the state, and they as scoutmasters, in the great majority, are inspiring the youth of the state to become good scouts.

"Scouting is marching on in Utah, an excellent example to the nation.

"It was my pleasure recently to meet representatives of the Boy Scout movement in Utah and to observe scouting in action. I was deeply impressed with the quality of the program of scouting which was being conducted.

"Utah ranks high in the number of boys reached in proportion to the population. In many communities practically all boys available are scouts. There are more boys of advanced rank and a greater percentage of Eagle scouts, than in any other section of America.

"I saw a rally directed entirely by scouts in Salt Lake City. The dispatch, precision, efficiency and spirit with which they conducted the affair was worthy of high praise. I have never seen it excelled.

"Scouting is a course in patriotism. It is developing patriots in Utah who will be felt in the public and private life of the nation. That is a great state which gives to its youth its first attention. Utah excells in this regard.

"The secret of it is that splendid, high-motived men are giving themselves unselfishly to the boys of the state. These men are

taking serious training for their task. I associated for part of two days with almost a hundred of them in training at the state Agricultural college at Logan. It was an inspiration. These men will determine the standards of boy life in the state. It is a noble enterprise, a worthy and commendable service.

"Scouts in the state are catching and demonstrating the spirit of scouting. It is a great spiritual crusade. They are living the scout oath and laws. They are practicing the daily good turn. Scouting is reaching all boys, poor boys as well as those who are more favored."—*Deseret News.*

SUBSEQUENT VISIONS.

LILLIAN STARBUCK (Sheffield conference).

THE first glorious vision in the spring of 1820, was but one of many vouchsafed to the Prophet Joseph Smith. In this one vision alone, power had not been given to him to organize a Church nor to teach any particular principle of the Gospel. However, to him and to the few who believed his words, it was of the highest importance, for it laid the foundation of an actual knowledge of the Creator, which knowledge was most essential to his calling as a prophet.

As the years glided past, further visions were vouchsafed, each preparatory for the greatest vision, in which the authority of God was delegated to man.

During the month of September 1823, while Joseph was engaged in prayer, another vision burst upon him. An angel by the name of Moroni, who was formerly a prophet upon the American continent, made known to him the will of the Lord concerning the re-establishment of His kingdom upon the earth, the restoration of the Priesthood and of the Gospel plan—all in fulfillment of prophecies, which Moroni quoted to Joseph Smith. Joseph was further shown the hill, wherein lay buried the Book of Mormon golden plates together with the Urim and Thummim, by which these plates should be translated.

Upon visiting the hill after this manifestation, Joseph thought to take the contents away with him, but he was commanded by the angel Moroni, who again appeared to him, to visit the place upon the same date for four consecutive years, at the end of which time, if he was faithful, the plates would be given into his possession. Each time Joseph paid this visit, he received careful instruction from the Angel Moroni, as to the work he was expected to perform—thus preparing him to receive in full the authority for a divine mission.

During those four years of probation, he was faithful to the trust, and on September 22nd, 1827, the Angel delivered the plates

and the accessories into his keeping, with further instruction and counsel, which the Prophet Joseph heeded.

While translating these records, much doctrine was unfolded to the view of Joseph Smith and his co-worker Oliver Cowdery—doctrine which was new to them. They felt the need of compliance with these new commandments, one of which was baptism. So they repaired to the wood and prayed for light and guidance upon these matters. While thus engaged, a heavenly messenger, who told them he was John the Baptist, ministered to them. He conferred upon them the Aaronic Priesthood, which gave them authority to baptize for the remission of sins. This was on May 15, 1829, and on the same day, by the command of this messenger, Joseph baptized Oliver, and Oliver baptized Joseph.

About one month after this manifestation, the Apostles Peter, James and John came and conferred upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood—the priesthood which these Apostles themselves held while in mortality. The gift of the Holy Ghost was now sealed upon Joseph and Oliver. They were given the power and the authority to confer this same gift and this Priesthood upon others, and to organize the Church of Jesus Christ with apostles and prophets. This latter they did on April 6, 1830. The manifestation of the apostles opened up the way for a full restoration of the Gospel, for there was now a recognized prophet of God upon the earth—one holding power and authority to act in the name of God.

As the Church grew in knowledge, further visions for the welfare of humanity were given. Some of these were manifested in the Kirtland Temple, April 3rd, 1836. The keys of the gathering of Israel and the leading of the ten tribes from the north were committed unto the Prophet Joseph by that great leader Moses; after this vision closed, Elias committed the dispensation of the Gospel of Abraham; following Elias, the Prophet Elijah came to fulfill the propheey of Malachi, and presented the principle of salvation for the dead, thus forging each link in the great chain of humanity from the earliest times.

As we view these visions in their order, we cannot but behold the wisdom of God in their manifestations, for without the actual knowledge of his Creator, given to him in the first vision, the Prophet Joseph would have been unprepared for the other visions. Through the translation of the Book of Mormon, he was prepared by the doctrines set forth therein, for the coming of John the Baptist and the Apostles Peter, James and John. Thus from one great truth to another Joseph Smith was advanced to understand the significance of each vision manifested to him.

THE way to success is to show that you are not afraid of anybody except God and His final verdict.—WOODROW WILSON.

OPPORTUNITY.

In one of the Greek cities, there stood long ago a statue. Every trace of it has vanished now, but there is still in existence an epigram which gives us an excellent description of it, and if we read the words we can surely discover the lesson which those wise old Greeks meant the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveler and the statue.

"What is thy name, O statue?"
"I am called 'Opportunity.'"
"Who made thee?"
"Lysippus."
"Why art thou standing on thy toes?"
"To show that I stand but for a moment."
"Why hast thou wings on thy feet?"
"To show how quickly I pass by."
"But why is thy hair so long on thy forehead?"
"That men may seize me when they meet me."
"Why then, is thine head so bald behind?"
"To show that when I have once passed, I cannot be caught."

FROM THE MISSION FIELD.

Baptism.—Saturday, the 16th ult., a baptismal service was held at Leicester (Nottingham conference). Two candidates were baptized by Elder Ernest H. Capel; they were confirmed by Elder Carl E. Pettersson and Brother George Gent.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for their homes Saturday, the 1st inst., per s.s. *Montrose*:

Alfred V. Atkinson, Manchester conference.

Edward Smith, Manchester conference and Nottingham conference.

Priesthood Meeting.—Saturday, the 23rd ult., the regular monthly Priesthood meeting of the Birmingham conference convened in the Handsworth chapel, Birmingham. Elder Joseph L. Muirbrook gave an address on Sunday-school work. The various branches reported improvement. President Joseph E. Tillotson commended the branches on their good work. He drew attention to the coming branch and general conferences, and emphasized that the success of these conferences depends upon the efforts of the Saints.

Socials.—Wednesday, the 13th ult., the South Shields branch (Newcastle conference) held a successful social. Brother Albert Hurrell was in charge. A good musical program was rendered,

and games were played. The entertainment was thoroughly enjoyed by everyone in attendance.

On Saturday, the 16th ult., a delightful social was held at Eastwood (Nottingham conference) by the Sunday-school of the branch. The evening was spent in playing games, etc. An enjoyable time was spent by all present. President Selvoy J. Boyer and many Saints and friends were in attendance.

Saturday, the 2nd ult., the Batley branch (Leeds conference) held an evening of festivity. The entertainment consisted of a sketch, musical numbers and recitations. Funds were obtained for the outfitting of a new meeting-house.

Arrivals and Appointments.—The following missionaries arrived in Liverpool Saturday, the 23rd ult., per s.s. *Montrose*:

For the British mission—

Walter F. Whitehead, Provo, Utah, assigned to the Norwich conference.

Rulon W. Openshaw, Provo, Utah, assigned to the Welsh conference.

For the Swiss and German mission—

Lanell N. Lunt, Salt Lake City, Utah.

Wayne P. Smith, Lehi, Utah.

John S. Kunz, Bern, Idaho.

Laurence D. Zollinger, Providence, Utah.

Herman M. Allenbach, Salt Lake City, Utah.

For the Netherlands mission—

William F. King, Salt Lake City, Utah.

Arnold Sieverts, Salt Lake City, Utah.

Ernest Landward, Salt Lake City, Utah.

Meetings of Traveling Elders.—The monthly Priesthood meeting of the Welsh conference was held at Cardiff, the 23rd ult. President John W. Crofts presided. Two interesting subjects—"Man's reign in Mortality" and "The Resurrection"—were treated by Elders Joseph M. Skeen and Merlin S. Ellis respectively. Steady improvement in all the branches of the conference was reported.

The traveling Elders of the Birmingham conference met in regular monthly meeting at Birmingham, the 23rd ult., with President Joseph E. Tillotson presiding. Various phases of missionary work were considered.

Saturday, the 23rd ult., a meeting of the traveling Elders of the Sheffield conference was held at Pitsmoor, Sheffield, with President Fielding K. Smith presiding. Reports were called for from the respective branches. Many needful instructions were given by President Smith; he emphasized the necessity of optimism. Elder George C. Midgley gave a discourse on the characteristics of a good missionary. He stressed, particularly the importance of preparation.

Branch Conferences.—A semi-annual branch conference was held at Clayton (Leeds conference) Sunday, the 17th ult., with President David D. Lamph presiding and Branch President Parley A. Petersen conducting. In the Sunday-school session, a short program was rendered; Superintendent Kershaw Dalby gave a report of the Sunday-school; and discourses were delivered by Elder Petersen and President Lamph. Immediately following, an officers and teachers' meeting was held; reports and plans for the redoubling of efforts were discussed. The speakers in the evening session were Elder J. Norman Dotson and President Lamph. A good spirit prevailed throughout the conference. Many Saints and investigators were in attendance.

A successful branch conference was held at Oldham (Manchester conference) the 17th ult., with President William Blackburn presiding. The Sunday-school session was conducted by Superintendent Frank Mellor. An interesting and well-prepared program was rendered by the children, after which Elders Ronald D. McGregor and Christopher C. Heaton and President William Blackburn spoke on various phases of Sunday-school work. The speakers at the evening session were Elders Ronald D. McGregor and Chancy D. Dockstader and President Blackburn. Sisters May Mills and Eda Palmer sang a duet; "School Thy Feelings, O My Brother," was sung in quartette by President Blackburn, Elder Ronald D. McGregor, and Brothers Frank Mellor and Robert Longton. The conference was well attended, and a good spirit prevailed throughout.

Sunday, the 24th ult., the semi-annual conference of the Sheffield branch (Sheffield conference) convened at Pitsmoor chapel with President Fielding K. Smith presiding, and Branch President George H. Bailey conducting. An interesting program was given by the children in the Sunday-school session, in which the life and character of the Savior and of the Prophet Joseph Smith were portrayed. In commemoration of the birthday of George Washington, the American statesman, an inspiring tribute was given to show his greatness as a lover of truth. Immediately following the first session, the officers and the teachers of the auxiliary organizations met to receive instructions from President Smith. The program for the coming months was outlined; all were exhorted to evince increased interest. In the evening session, discourses were given by the Elders, in which were shown the many opportunities for service in the Church of Jesus Christ. The motto of every Latter-day Saint could rightly be, "Not my will, but Thine be done." The Beehive Girls rendered an impressive vocal selection.

A successful conference was held by the Rochdale branch (Manchester conference) Sunday, the 24th ult., with President William Blackburn presiding. The Sunday-school session was conducted by Superintendent Frank Kelch. An interesting and instructive

program was given by the children. President Blackburn spoke of the order and system which is so characteristic of the Latter-day Saint Sunday-schools. The speakers in the evening session were Elder Christopher C. Heaton and President Blackburn. The meetings were most inspiring; an excellent spirit prevailed among the Saints and investigators present.

A branch conference was held at Portsmouth (London conference) Sunday, the 24th ult. In attendance were President Joseph E. Wright, Elders A. Lewis Elggren, Joseph A. Orgill and Clifford Cook and many Saints and friends. Recitations and songs by the children of the Sunday-school featured the first session. In the evening session Gospel discourses and timely counsel were given by President Wright and the traveling Elders present.

DON'T BE WAITING.

Don't be waiting till to-morrow,
Do your best to-day;
Lighten some heart bowed in sorrow,
Cheer them on their way.

Scatter sunbeams on the pathway
Of some little lonely ones.
Drive the clouds that hover o'er them,
Darkening the sun.

Like the echo in its turning,
Comes again so true;
Every kindness, with love's yearning,
Wafts again to you.

Don't be waiting till to-morrow,
Drive the frowns away;
Earth has its fill of sorrow.
Smile a bit to-day.

Alvira C. Earl.

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